1:Williams E,G-5 (1923-1925) 1930
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(*a*) Original type of Orokaiva house

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(*b*) Yam-house, Dwelling, and combined Yam-house and Sitting-place

PLATE XIV [facing p. 68]

2: Williams E, G-5 (1923-1925) 1928
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overnight and the ground is tolerably soft, a man and his wife will go out together in the morning, he with his spears and his knife, she with a bagful of taro-tops—the accumulation of several days. The man may carry a digging-stick or he may make one on the spot with a few strokes of his knife. They go to a bare plot in their garden, he takes a handful of taro-tops from his wife, and they begin work. With his right hand he drives the stick into the ground, with a grunt and an exclamation, levering it back and forth to loosen the earth and enlarge the hole: then without stooping he shoots one of the taro-tops with his left hand into its place, as if he were a schoolboy playing eye-drop; if his aim happen to be a bad one, he simply grasps the taro-top between his toes and thrusts it into the hole. With a light touch of his foot he presses it home and plunges his stick into the ground for the next. The earth is not packed tightly round the stem, but left rather loose and open.

The *bere* or offsets of the taro are planted in the same nonchalant manner. The work is done rapidly and effectively, although it is harder than it looks. As a personal trial soon shows, the digging-stick requires no small amount of punch behind it. The taro are planted irregularly, but usually as much as 1 foot 6 inches apart. They begin to thrive immediately, and the gardener has another of his progressive plots under way.

Yams, which propagate by shoots, are kept in the yam-houses until the shoots have made their appearance and are fairly advanced; then they are planted against the tree-stumps, which will stand in lieu of trellises for them. Sugar-cane and *Ina* are planted as cuttings, once more against the tree-stumps for support. Several kinds of garden 'cabbage' are propagated by seeds, as is of course native tobacco. It is a common thing to see a number of tobacco plants in the village itself, where they have sprung from seeds falling through the floors of the houses. With the garden 'cabbages' *Ombi* and *Taramu* a seeding flower will be set up on a stump so that the seeds may fall round about.

2: Williams E, G-5 (1923-1925) 1928
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The storing of yams is in the *barau* or yam-houses, seen commonly in many of the southern villages of the division. The *barau* usually takes the form of a small platform sheltered by a gabled roof in which there is a sort of attic. The platform is simply a place of social intercourse; the attic is the storehouse for yams. It is closed at either end, and thus dry and dark. When the yams are sprouting it is time for replanting.

Tauga (or *Okari*) are a very valuable asset, though I believe they are rare among the Aiga and the river people. In Wasida one may commonly see horizontal poles upon which are tied the large nuts, closely packed together. These poles are suspended across the fires, where they acquire a glossy blackness in the continual smoke. The shell is hard and has to be broken with one stone upon another. When one sees a stone embedded in the ground with a small hollow worn on the top, it is probably no more than a *Tauga*-breaking stone.

The fruit of the cycad *Puga* has to be immersed in running water for several months before it is edible. A man will take you down to some dark overgrown little stream, remove a stone from the bed, and reveal a nest of *Puga* nuts, from which the poison is slowly soaking away. When ready for eating the shell contains a brown pulpy material, strong flavoured, and highly appreciated in cookery.

Coco-nuts are accumulated, under strict taboo, for a feast. The huge coco-nut-laden tripod in the centre of the village, or the long lines of dry nuts on the ground, indicate that there is some entertainment pending towards which all the villagers will contribute. Sometimes one may see the tragedy of a feast over-long delayed and the nuts sprouting head high, too far gone to eat and perhaps too far gone to plant.

Certain other products might well enough lend themselves to storing or preservative treatment, though we need not be surprised that the native has made few essays in this direction. There is no dried sago; no banana